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the people usually include, like malapgos and tubli, and other items that may or may not be used depending on the individual. This is true for most of the agricultural lihis. The variations that occur around the "lihi core" makes it difficult to describe them fully. Normally the women perform the corn planting lihi, probably because the men are disinterested and busy plowing the furrows for the women to plant.

The most common planting corn lihi is to bury certain plants or items in the first or the first three corn hills covered. Corn blessed during Holy Week is often planted for many barriofolk believe this seed is protected from insect damage. Malapgos, tubli and tanlad are widely [824] used and for the same purposes as in the rice lihi. Some bury the malapgos with the seed while others stick a twig in a hill. One informant reported he used malapgos so the corn would not wilt in hot weather and so the stalks would have many ears "like the malapgos berries." Malapgos grows along the river banks and the leaves are always a crisp bright green during the hottest part of the weather.

Some items used in the corn lihi are not employed in the rice planting lihi. The leaves of the tuba bush [824] (Jatropha curcas Linn.) which have a pungent odor, are sometimes included to protect the corn from insects. Tuba bushes are never to be attacked by insects, the barriofolk explain, because of their strong, almost disagreeable, odor. Charcoal is used for the people say it makes the corn "nice to see" or "the leaves dark green and not yellow."

The connection is that charcoal is a dark color and if the corn leaves are dark green the plant will be healthy and produce large ears. 243

As one progresses up the Siaton River valley tubli becomes less plentiful until it almost disappears. Its scarcity may be due to the wider use of the plant as a fish poison by this people. Since tubli is often unavailable in the northern barrios of the valley, the leaves of the suwa (Citrus grandis Osbeck), a citrus tree with strong-odored leaves, are substituted along with the shells of a fresh-water snail, ungka (Clithon bicolor Recluz). These two items are never used in Caticugan. Some barriofolk state that suwa and bendita protect the corn from damage by lightning. 824 243

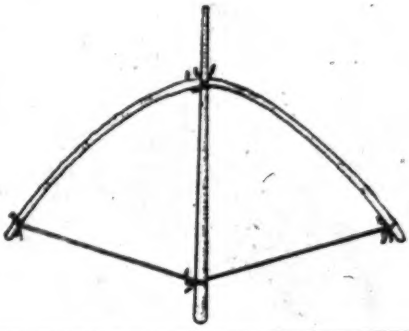
Many, but not all, of the barriofolk of Caticugan bury their lihi items on the east side of the field. One informant explained that if the furrows run east-west, the lihi is made on the east; if the furrows run north-south, the southern side is selected. No one could explain why the east or south sides were considered the proper place to make the lihi. When questioned, they usually replied: "Because this is the way the gulang [old people] did it." Local folklore in southern Negros, however, contains references to the advisability of facing dwellings toward the rising of the sun. This may have been the original reason for the selection of the eastern part of the field for the lihi. [823]

always used. Water is then added to the pot and the corn or meal is cooked. The pinch of dirt from the mound of an ant and the busikad are said to make the corn easy to grind or the cornmeal to increase when cooked in the future. The broken plate is to make the corn "healthy like a China plate" while the lagit stones are to protect stored corn from the bokbok weevils. 343

Another similar practice, and for the same purpose, is to put busikad and bila-bila (Eleusine indica (Linn) Gaertn) in the bottom of a pot. A miniature bow and arrow is then added. (See Plate XXVII.) The tiny bow [824]

PLATE XXVII

BUSOG (ACTUAL SIZE)



and arrow are significantly called busog (i.e., "full"). These objects are covered with coconut or banana leaves, cornmeal and water are added, and the pot put on the fire. Bila-bila and busikad are said to increase all

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GUHANG

Of all the "cash crops" of Caticugan guhang is probably the major source of cash income for the largest number of families. The fermented sap of the buri palm (Corypha elata Roxb.) is the source of guhang. Though much as been written about making tuba (from the sap of the coconut tree) there are fewer accounts of making guhang. One poblacion wit said the name of the drink came from the desire, after excessive drinking, "to go hang yourself." Brown states:

> This [the buri] is the largest and most stately palm found in the Philippines. Its straight trunk attains a diameter of one meter and height of 20 meters...The plant grows 25 to 30 or more years, during which time large quantities of starch collect in the trunk. It then flowers once and dies...[54]

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Besides being the source of guhang the buri has many other uses in the Philippines. The palm is the source of alcohol, vinegar and sugar, all made from the sap while the trunk yields large quantities of starch. The edible kernels of the fruit are used to make sweetmeats. The immature unopened frond is utilized in many parts of the archipelago to manufacture mats, sails, bags, while the buri's petiole yields the so-called Buntal fiber from which the famous hats of Baliuag and Lucban are woven.[55] Barriofolk in Caticugan do not make sugar from the buri's sap, although flour was extracted from the

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[54] Brown, op. cit., I, p. 284.

[55] Brown, op. cit., I, pp. 286-95.

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its better roads to Siaton, would seem to indicate that guhang-making diffusion came from the east not the west. Yet many of the older people insisted that Siatonites first learned to make guhang from residents of Tolong.

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There is little folklore concerning the buri. Some barriofolk tell a story that explains how they first learned to make guhang. One day a tall buri was felled by a typhoon. While cutting the tree to remove it from the field the men noticed sap running from the fresh cuts. They drank some of the sap, discovered its pleasant taste, and reasoned how much more sap they could collect from a living buri. So they started to make guhang.

In selecting a buri, the manangueta prefers a palm which is 25 to 30 feet tall. Buri palms that are either too short, young or old do not give as much sap as those that are "just right." When the stems of the fronds of a buri radiate counter-clockwise around the bole and the fronds droop downward, the palm is thought to be especially well-suited for producing large quantities of fine-flavored sap.

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Once the tree has been chosen the manangueta climbs to the top on a bamboo ladder. This ladder is a long bamboo with the branches trimmed so short stubs remain as steps. Often the upper third of the ladder has removable pegs; when the owner is not obtaining guhang he removes the pegs as he descends. This makes it difficult for others to take any guhang during his absence.

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After the prescribed period has lapsed, the mangingusete or the owner of the buri holds the lihi. One important reason for the lihi is to protect the palm from "envious persons" (tawo noguat) who, according to the people, are able to damage the buri if they wish. "Envious people" are those who hold a grudge against the owner of the tree, often because they are refused free drinks, or feel the owner is greedy with his guhang. They become angry at the owner because they arrived too late to buy guhang or their ire stems from past misunderstandings. Such individuals may "whip" the buri with paniawan (Tinospora rumphii Boerl.), a warty vine with a very acrid sap, that is said to make the guhang bitter or even stop the sap's flow.[57] One story was told of a man who "whipped" his own buri with a piece of paniawan "just for fun"; he did not believe folklore about the vine. The sap of his buri soon stopped flowing. Later he "treated" the tree with honey and the sap resumed its flow.

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"Envious persons" may also spoil the sap's flavor or kill the buri by driving a fish bone into the trunk, striking the trunk with the barbed tail of the pag-i (ray fish), or smashing a seaworm (bahagbahag) against the palm. Others say a guhang-producing buri can be damaged by flashing a light across the tree and a rotten egg thrown against the palm makes the sap malodorous.

[57] Brown, op. cit., I, pp. 533-5. Paniawan is also known as makabuhai (Tagalog).

Many items are used in the buri lihi in Catiougan. 245
Each manangueto, however, seems to improvise. Certain 273
items are basic to all the lihis such as pag-i, sharpened 824
bits of thorny bamboo, pauli roots (Cleidion spieiflorum 825
Merr.), and guhang vinegar. Other items depend upon the 751
individual making the lihi and perhaps their availability.
I always asked for the specific purpose for each lihi
item but the explanation given in some cases was only
"it protects the buri," how or why was unknown. Table XX
summarizes the information gathered concerning the buri
lihi.

TABLE XX

Guhang Lihi Chart for Catiougan and Environs

Items Used in Lihi	Purposes	
1. Guhang vinegar	1. To give the guhang a strong taste	
2. Roots of pangasan vine that have a bitter taste	2. To give the guhang a strong taste	
3. Bark and roots of badbad tree	3. Protection against "envious persons"	754
4. Tagilaway (an insect that is said always to be secreting saliva; tagilaway means "saliva").	4. To keep the buri sap flowing	
5. Bahagbahag (a seaworm)	5. Protection against "envious persons",	754
6. Roots of uli-an vine(uli-an means "bring back").	6. Ensure constant flow of sap. If sap stops this may be added to "bring back" sap.	
7. Roots of the pauli tree (Pauli means "to come back" or "to go home").	7. Same reason as uli-an. Also protection against "envious persons."	754

TABLE XX (Continued)

8.	Barb of ray fish (pag-i)	8. Protection against "envious persons"
9.	Pieces of sharpened thorny bamboo	9. Protection against "envious persons"
10.	Discarded flashlight bulb or battery	10. Protection against "envious persons." The idea seems to be that "neither will work without the other," i.e., the flashlight will not work without a bulb or a battery.
11.	Red peppers	11. To improve the taste of the guhang
12.	Gunpowder	12. Protection against "envious persons" who might shoot buri. Used in Bonbonon but not in Caticugan.
13.	Mallorca (a commerically produced alcoholic drink made from sugar cane alcohol)	13. To improve the taste of the guhang
14.	Scrapings from a wild pig's tusk	14. Protection against "envious persons"
15.	Salt	15. So "eye" will not leak, be soft and give plenty of sap
16.	Scrapings from the spur of a wild chicken	16. Protection against "envious persons"
17.	Chicken feathers of any color	17. Reason or purpose unknown
18.	Bark of the kalingay tree	18. So when a person drinks guhang he will not get diarrhea.
19.	Kolino roots	19. Protection against "envious persons"
20.	Tango sa lite ("teeth of the thunder.") The barriofolk report when lightning strikes a tree little stones are sometimes found sticking to the bark.	20. Protection against "envious persons"

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TABLE XX (Continued)

21. Kalamongay stems ("Kalamongay sometimes looks like a dead stick but it keeps sending out new growth all the time")	21. To keep the sap flowing
22. Lead from a bullet	22. Protection against "envious persons"
23. Paniawan vine	23. Protection against "envious persons"

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The purposes of the various items used in the guhang lihi can be classified into three categories: (1) to protect the buri from "envious persons"; (2) to improve the guhang's flavor; (3) to ensure an abundant and constant flow of sap. The flow and the taste of sap are two uncertainties in making guhang; this may account for their more complete coverage by magic.

There is good reason for this obvious concern over "envious persons" who may desire to harm the buri producing guhang. It is difficult to refuse friends, and especially relatives, a free glass or two of guhang. Yet if one does not refuse there would be little to sell. Both sexes are fond of guhang and gather regularly around the buris when the owners are collecting guhang. If a palm is noted for a particularly fine-flavored guhang, it attracts more barriofolk. While many will not ask for a free drink the purpose of their presence is painfully clear to the tree's owner. Their thirst normally is limited only by the donor's generosity.

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Powdered tan-bark (tongog), purchased in the poblacion and pounded in the mortar, is added to the sap that has been collected in the jar. During the war when the tan-bark from Mindanao was unobtainable, the bark of the antipolo tree was used as a somewhat unsatisfactory substitute. Tan-bark is not grown locally, most of it comes from Mindanao, and costs about ten cents a pound in Siaton poblacion. The addition of the powdered tan-bark gives the guhang a golden color, improves its flavor, and is said to prevent diarrhea.

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Guhang vendors are always young girls or women, reflecting the general barrio pattern that vending is a woman's job. The vendor's profits are small. A dama (17 to 18 quarts) of guhang wholesales from the buri's owner for about seventy-five cents. The standard price for a quart of guhang in Siaton poblacion is five cents; therefore, a vendor's profit on a dama is about ten to fifteen cents.

Profits of the vendors are limited not only by the price but by the supply of guhang. Often the stalls in Siaton poblacion would close early in the evening for lack of guhang. Every evening men, and a few women, usually residents of the poblacion, collect at the guhang stalls to drink and talk; I rarely saw intoxicated drinkers at these evening gatherings. A pleasant custom of the poblacion stall owners permits prospective customers to sample guhang to determine its taste, without cost, before buying.

the sap begins to flow or the task abandoned as hopeless. A deep hole may be bored into the "eye" to increase the diminishing flow of sap.

As one travels up the Siaton River valley the buri palms decrease; at Dolog they disappear. The sap of the ediok palm (Cebo Negros: Arenga pinnata Wurmb (Miller)) is used to make a mildly alcoholic drink called habyob. The ediok produces large bunches of dates that hang on slender stalks from the top of the palm. A stalk is selected and then violently shaken and hit with a stick each morning until it flowers. Then the stalk's tip is cut and a bamboo container is attached at the end to collect the sap. The ediok's sap flows about the same length of time as the buri; tan-bark is also added to habyob for the same reason it is put in guhang.

MINOR SINGLE CROPS OF CATICUGAN

Spencer lists twenty-one different cropping combinations for the Philippines. Of these combinations six are chiefly lowland, eight chiefly upland, and seven are combined upland-lowland crop combinations.[59] The intercropping type typical of Caticugan is the "corn and minor crop" combination listed by Spencer under the combined upland-lowland category. The various cropping combinations in Caticugan are: (1) corn-peanuts; (2) corn-camotes; (3) corn-balatong (Cow peas: Vigna sinensis Linn.); (4) corn-balatong-cassava;

[59] Spencer, op. cit., pp. 11-12.

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when a cacao bush is passed or brushed by a menstruating woman, the fruit may rot or the flowers fall if it is not protected with these rags.

Jackfruit

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A number of jackfruit trees (So-oy: Artocarpus odoratissima Blum) grow in Caticugan. The jackfruit was brought to the Philippines from India (here known as yaca) during the Spanish period.[70] The fruit is eaten raw or boiled as a vegetable. Sometimes jackfruits are wrapped with an old mat or paper, as are squashes, to protect them from the insects; the most serious of jackfruit's pest appears to be ants.

Pineapples and Papayas

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Several small patches of native pineapple, penia, (Ananas comusos Linn.) occur in Barrio Caticugan. The plants, however, were usually given little care; the fruits were small and wormy. Some barriofolk in Caticugan had a few papaya trees (Kapaya: Carica papaya Linn.); they said that more papayas were not grown because of excessive flooding during the rainy season. This explanation, however, was largely rationalization because in many localities papayas could have been grown without risk of flooding at any time of the year. Green papayas were sometimes grated as a "salad" or fed to pigs.

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[70] Antonio de Morga, Blair and Robertson, op. cit. XVI, p. 88.

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There were only four or five coffee trees in the entire barrio. The price of coffee beans in the poblacion was high; most of the people in Caticugan, and many in the poblacion, drank "coffee" made from toasted ground cornmeal.

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There was a custom in the barrio of tying a broken pot or bottles to the cacao, gourd and papaya plants. The pots or bottles were said to make the plants produce large fruits and prevent the fruit from falling when immature. This custom was observed in Siaton poblacion, in nearly every barrio visited in southern Negros, and in Dumaguete City.

Bananas

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Not many bananas are raised in Caticugan or Siaton poblacion. The western barrios, e.g., Cabangahan and Giliga-on, produced most of the bananas sold in the stores of Siaton poblacion; often busses from the west would leave bunches of bananas in the poblacion for sale. However, there were many days when bananas could not be purchased in the marketplace or in the sari-sari stores along the National Road. The banana bud is cooked and eaten as a vegetable; this may be one reason for the scarcity of the fruit in Caticugan.

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Kapok

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In 1948 less than 5 per cent of the total Philippine production of kapok was grown in Negros Oriental. Some kapok trees, doldol (Agave cantalu Roxb.) grow in Caticugan

diet when there is no need to barter or sell them for more filling dietary necessities and when cultural factors favor vegetable production.

Though women predominate in gardening activities in Caticugan the poblacion school teaches only the boys to grow vegetables. It was an early American idea to add gardening activities to the elementary curriculum; the officials concerned did not realize that in the barrios gardening is mainly a female activity. This is probably because women, not men, are the vendors of vegetables. In fact, a man who would sell vegetables in Caticugan would be a deviant in the eyes of most of the barriofolk. One man who vended vegetables was known to all as a bayuto, a name for very feminine-acting men. In southern Negros the school boys are being trained to do a girl's work in the barrios.

Kalamongay

The most commonly grown vegetable in Caticugan is kalamongay (Tag. Malungay: Moringa oleifera Linn.), a small tree-like plant that produces leafy branches. The branches are cut and stripped; the small tender leaves are cooked as greens. Kalamongay often grows so tall that small children can climb it or the top branches are cut with a small knife tied to a bamboo. When the rains come kalamongay is cut back and new cuttings planted. Sometimes ashes are spread around the base of the newly-planted

cuttings to protect them from ants. During this period of several months kalamongay greens are relatively scarce. 244

Tangkong

Another popular but not as widely grown vegetable is tangkong (Ipomoea aquatica Forsk, previously known as Ipomoea reptans (Linn.) Poir.) Tangkong is an aquatic morning glory that trails on mud or floats on the water of quiet pools. Tangkong was grown in Caticugan only along the banks of the Caticugan creek. Caticugan tangkong had a local reputation for being "very fat and big." [824]

Brown incorrectly writes: "The plant [tangkong] is not cultivated but grows wild."[73] While wild tangkong is gathered in some of Caticugan's paddies during the rainy period it is smaller and less succulent. The tangkong patches along the creek are planted and cared for by female owners. Tangkong is usually planted at the end of the rainy season. During the wet season the heavy rains swell the Siaton River, flood the Caticugan creek, and wash away tangkong patches planted at the beginning of the previous year's dry season. During the dry season tangkong is splashed with water once or twice a day or the plant is said to wilt and the leaves to become dry and yellow. 244 222 244

The price of tangkong varies throughout the year. When kalamongay is scarce, just after it is trimmed in 435

[73] Brown, op. cit., III, p. 258.

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profit of $1.85 from her tangkong patch for one month (June 16 to July 16). By the middle of July tangkong often became so cheap that she fed much of it to the pigs.

The woman who had the largest tangkong patch in Barrio Caticugan kept a record of her sales, at my request, for one month (June 16 to July 16). She sold tangkong in the poblacion twenty days in this period, netting $5.60. During the same period she also sold sixty cents worth of tangkong to persons coming to her patch in the barrio. Her total profit for the month was $6.80. The previous year the same woman said her profit from the sale of tangkong was more than $25. In fact, the young woman and her brother, both unmarried, were building a new house; the neighbors said this was largely financed by the woman's tangkong profits.

Eggplant

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Eggplants (talong) are another fairly common vegetable grown in Caticugan. Nearly every family has a few eggplants that bear small fruits. Like most vegetables new eggplants are planted at the beginning of the rainy season; the old stalks are trimmed then so they will produce new fruits. Tomatoes (tamatis) are grown but they are very small and are often sold, or eaten, when they are partly green.

Other vegetables grown are gourds (upo: Lagenaria leucantha Linn.); green onions (sibuyas bombay); patola

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[824]

(sikwa: Luffa accisangula Linn.); red peppers (sile: Capsicum frutescens Linn.); squash (calabasa: Cucurbita marima Duc.) and stringbeans. One garden was planted with some halum (Amaranthus viridis Linn.), a stubby plant with edible reddish leaves that is said to be a favorite of the Chinese living in Manila.

Gabi

Gabi, commonly known as taro, is usually planted in Caticugan's canals. A low palm leaf wall is made by weaving leaves between bamboo stakes placed near the inside canal banks. The space between the wall and the bank is gradually filled with sediment where gabi is planted. Gabi is eaten all year, when available, except on Holy Friday; many barriofolk believe if one eats gabi on this religious holiday they will become "nervous" and subject to "shaking fits." A few planted gabi in holes that were only partially filled so when the rains came the water was retained. Ubi is another root vegetable grown in Caticugan; it is not eaten, however, when the plant is leafing for then the roots are said to be fibrous. Little gabi and ubi are raised in Caticugan or sold in Siaton poblacion.

Tobacco

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Only one family raised tobacco in Caticugan; they had planted about fifteen plants in their garden. Most of the tobacco smoked by the people is grown in Bacong and

The task of taking the
animals to the river to drink and bathe, or of moving them to another area to graze (if pegged) is often the duty of young boys.

231 [462]

Rinderpest was introduced to the Philippines in 1888 and ten years later the disease appeared in Siaton, killing many carabaos. In 1920 and again in 1940 rinderpest struck in Siaton decimating the carabao herd. There is no specific native medicine for rinderpest, although many owners treated their animals with the same medicines used for diarrhea or dysentery in humans. A white film sometimes grows over their eyes and, if not cured, results in blindness. One medicine applied by the barriofolk to eyes so afflicted is a mixture of salt, powdered clay pot, and crushed red peppers! Native veterinarian specialists are called mangalapon; there was none in Caticugan but one lived in Sandolot. To my knowledge he never came to Caticugan to treat a sick animal; this was done by the owner.

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Carabaos are sometimes bitten by a poisonous spider (lawalawa). As a result of the bite, both humans and carabaos are reported to suffer a swollen abdomen and to be unable to urinate; death sometimes results. Treatment is the same for carabaos as for humans. The following ingredients are used: roots of the bono (Abrus precatorius Linn.), tubli (Derris), ongali (Uvaria rufa Blume) and pakobol vines; roots of the homokan, salowasowa (Citrus hystrix, family Rutaceae) and pauli trees, and roots from the taghoy bush, (Canthium gynochthodes Baill.).

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The dogs receive little special training. When young they are taken on hunts with older, more experienced dogs and learn the necessary skills. One major purpose for having a dog, besides serving as a protector of the barrio residence, is to hunt pigs. One informant said: "The credit for all my successful hunts belongs to my dogs. This is why I always take good care of my dogs. I feed them well, just like my own children."[5]

The best places to hunt wild pigs are the cogon grass regions, around springs, or in areas where there are large boulders or many hollow logs where the pigs live. Oracion's Magahat informants said another place to hunt pigs was the creeks where they liked to wallow. Localities where the bangkal (Nauclea junghuhnii (Miq.) Merr.) trees grow are said to be favorite haunts of wild pigs, for they eat the dropped fruit of this tree. A hunter of Barrio Canaway thought the best place to hunt wild pigs is near Barrio Calanan, but that there were many good sites as close as Sitio Balayagolang (Barrio Canaway). (See Plate XX, page 157.)

While wild pigs are hunted all year, hunting is done mostly during the dry season when traveling is easier in the hills and mountains. This is also the time when the cogon grass is burned and "it is easier for the dogs

[5]Some said if the table used in making an annual bood was discovered, the hunter would take a piece of the bamboo "and smoke his dogs." This would make the dogs brave and inordinately skillful in finding a wild pig scent.

and made into small pellets of bait. Some people use inorganic chemical poisons like lime. The toxins in the plants vary; some are stomach poisons, others affect the functioning of the respiratory system through haemolysis of the red blood corpuscles. The plants most commonly used as piscicides contain toxins of saponins, alkaloids and glucosides. Most piscicides act fairly rapidly; the full effect is achieved normally within half an hour.[18]

Five different plants are known or used by the barriofolk of Caticugan as fish poisons for both river and pelagic fishing. These piscicides are: the vines lagtang (Anamirta cocculus (Linn.) W. & A.) and tubli (Derris elliptica (Roxb.) Benth.), a bush called soro-soro (Euphorbia neriifolia L.), the kasay tree bark and the fruit and bark of the bito-on (Barringtonia asiatica (Linn.) Kurz) tree. The most popular one is lagtang.

I never saw Caticugan barriofolk use fish poisons, although they were well-informed about the techniques. The Siaton River near Caticugan does not lend itself to such a method of fishing; it lacks small riverside pools and the current is fairly swift. In the northern barrios of the Siaton River valley the people utilize piscicides more frequently. There are more creeks, the river's current is gentler with many shallow pools.

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[18] Robert F. Heizer, "Aboriginal Fish Poisons," Anthropological Papers, No. 33-42, Bulletin 151, Bureau of American Ethnology, Washington, D.C., 1953, pp. 231-2, 239.

tapsays were used in Malabuhan. One informant said the tapsay was quite popular in Bais municipality. 228

Net Preservatives

Tabigi tree bark (Xylocarpus granatum Koenig) and tanbark are used as net preservatives.[66] One Malabuhan fisherman said he purchased a sack of tabigi bark for seventy-five cents from a Tanjay resident. The bark is boiled down with water that is poured into a boat; the nets soaked in the mixture--and sometimes the fisherman's pants are added! This process is done twice a week, and gives the nets a rich brown color. Boiled tanbark and lime water also are used to preserve the nets. Normally only twine, not abaca nets, are soaked in these preservatives "for twine nets are very expensive." On the whole, these native net preservatives are not widely used by Siaton fishermen, probably because so few have twine nets. 227 [824]

Basnig or Lift Netter

The basnig is a bamboo structure that floats at the mouth of a river and can be moved upstream or downstream. Four tall poles with pulleys are used to lower a large square net into the water. When a school of fish passes over the submerged net it is pulled upward by ropes. In 1951 there was one basnig, owned by an Ilongo from Iloilo City at the mouth of the Canaway River.[67]

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[66] Brown, op. cit., III, p. 66.

[67] Villadolid, op. cit., p. 22. The basnig (as pictured by Umali, page 48) is called salambaw. His use of basnig (pp. 103-4) describes a different net. Umali, op. cit., p. 148.

the framework of the reed spacer. Once through the batten, threads are tied in pairs to the pablon. When all warp threads are fixed to the pablon, the stick is inserted in a groove of the cloth roller. A dried strip of banana stalk or bandan plant (Donax cannaiformis (Forest. f.) K. Schum.) is woven through the warp threads; the purpose is to make the threads nearest the cloth roller's pablon strong and firm. Now the warp, that varies from 34 to 41 inches in width, is ready for weaving.

A number of beliefs are associated with weaving abaca in Caticugan. When the warp thread is first installed on the beam roller, some weavers rub the roller with lime or ginger so "insects will not damage the threads." A piece of cotton dampened with coconut oil or a strand of hair from the weaver's head may also be placed on this roller "so the warp threads will not break easily." Some weavers put a piece of coconut-oil dampened cotton and a spider's web in the shed the first time the shuttle is pushed across the warp. The purpose of coconut oil is the same as above whereas the spider's web is inserted "because the spider starts its web one day and the next morning is finished"; others state the web is used so the woven abaca will be as smooth as the web's texture and not tear easily. Another practice is to weave into the right hand corner of the beginning of the fabric a piece of cotton and a small chicken feather soaked in